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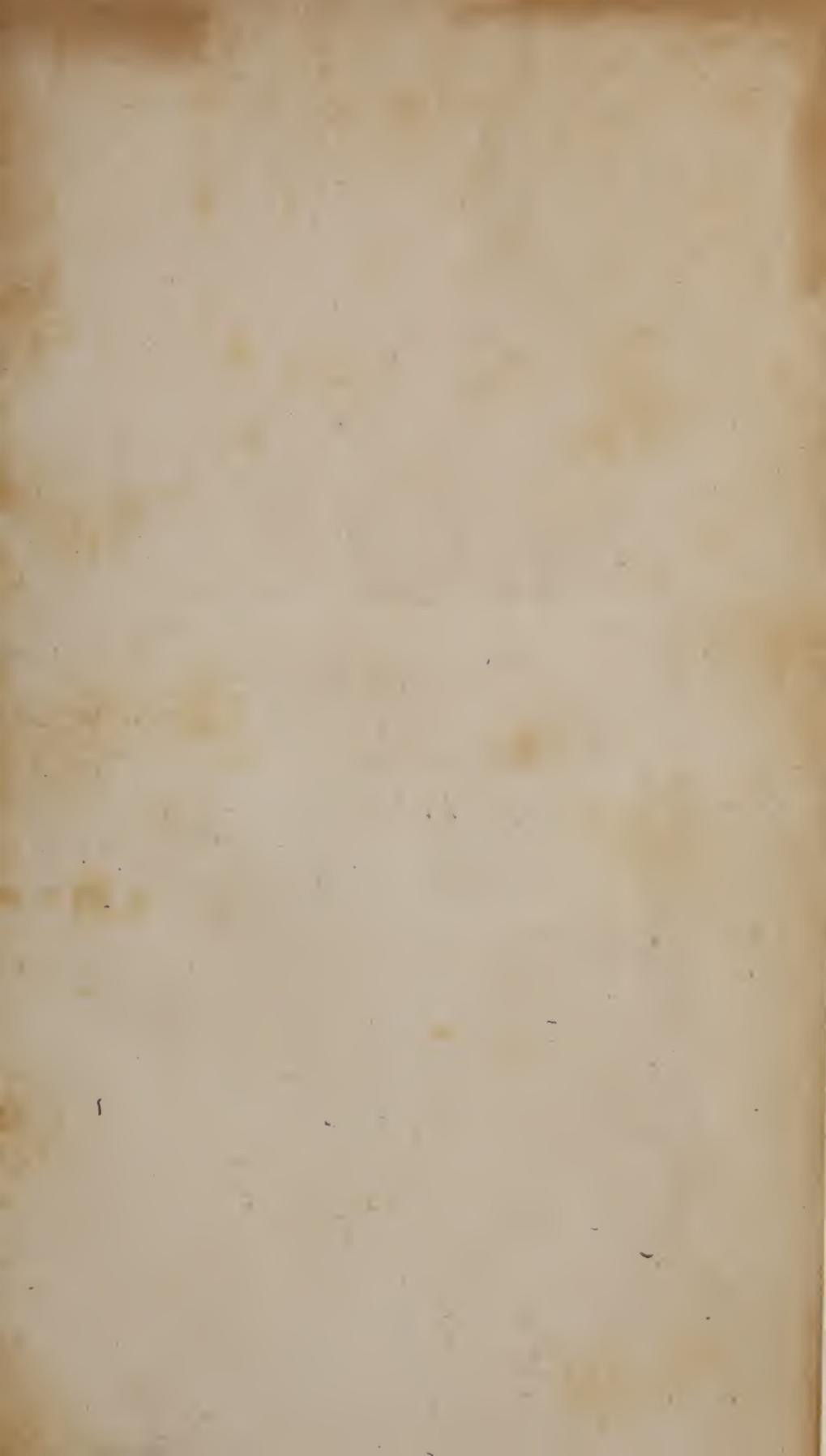
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THE

BAPTIST MISSIONARY MAGAZINE.

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For the Bap. Miss. Magazine.

THE IMPORTANCE OF HIGH ATTAINMENTS IN LEARNING TO MISSIONARIES.

We use the term learning as less comprehensive than knowledge. Knowledge is the result both of study and reflection. Learning is the result rather of study. To illustrate our meaning by examples. Were we to compare Mr. Isaac Taylor, of Ongar, the author of the "Natural History of Euthusiasm" and other works of deserved celebrity, with John Foster the British Essayist, we should say that the former is the more learned, while the latter has, perhaps, the more knowledge. Taylor is probably more familiar with the classics, has prosecuted farther the investigation of the sciences, but has less of the philosophy of observation than Foster. Taylor sprinkles his pages more with his reading. Foster imbues his more with his own reflections.

Andrew Fuller and Dr. Carey afford another happy instance to illustrate what we mean by the term learning. Fuller was not learned, and yet he was great. Few men have such power of rigid analysis, of giving so perfect moral definitions, and of making so nice distinctions in metaphysical reasonings, as Andrew Fuller. God seems to have raised him up for the object which he accomplished—to oppose the two great errors of Socinianism and Antinomianism. And perhaps a greater triumph scarcely ever attended the efforts of a single human mind. Carey, on the other hand, was learned. He spoke with tongues. He was learned because he was originally great, and greater because he was learned. The translations of the word of God, and the churches which he has established in India, are the monuments of his great-

ness, and specially of his great learning.

Or, to mention individuals with whose talents we may be still more familiar. John Milton or Robert Hall was more learned than Jonathan Edwards, but not greater; though each greatest in his sphere.—Although all learning is knowledge, yet there is a knowledge which is not the result of learning, in the sense in which we ordinarily use the term. Knowledge is often more the result of extensive observation and of profound reflection, than of the study of books. Now each of these mental endowments is adapted to its own peculiar sphere, and should they change places the power and usefulness of both would be diminished. Carey did more good as a missionary, than he could have done in combating the metaphysical errors of Christendom. Whereas Fuller had not sufficient learning to have distinguished himself like Carey as a missionary. Learning is necessary for a missionary; much learning is important. We do not mean learning to the neglect or disparagement of that knowledge and sound practical sense which is the result of observation and patient thought, but in addition to it Nor, again, do we mean to say that men of limited attainments from books can do no good, and that even many such, who are devout and prudent, ought not to be sent out forthwith, since for such our brethren who are on the ground, who may be supposed to be qualified to judge, make the most impressive appeals—appeals which commend themselves not more to our sympathies than to our understandings. Still, the more learning any missionary has, the more useful he will be; and that some of our missionaries be even very learned, is indispensable. There is something in the calling of a missionary which ren-

ders learning peculiarly important; always so important, that it may well become a living, urgent motive upon the mind of every student while in his academical course, who anticipates the life of a missionary. To such an extent is this true, that the candidate for the missionary service sins if he does not improve to the utmost of his ability the means placed within his reach, for the acquisition of every thing included within the circle of a liberal education. His object is to teach, to teach the ignorant. The knowledge which the missionary is to give, is book knowledge, emphatically. His mission is to instruct them in the Scriptures, the book of God. Whatever religion has to do with experience or practice, with devotion of spirit or purity of life, neither can be produced without being taught from this blessed volume. The heathen, like ourselves, are to be sanctified by truth, and God's word is truth.

That the young man who expects to be a missionary to India, especially, ought to push his acquisition of languages to every possible extent, scarcely needs an argument. The importance of the ancient languages, particularly of the Greek and Hebrew, is urgent. And when we speak of the acquisition of these languages, we mean something more than that acquaintance with them which even good scholars, ordinarily, obtain in the colleges of this country. We do not say that it is indispensable for all, but it is indispensable for some, and important to all, to become even critics, in the original languages of the sacred Scriptures. Much as has been done in the East by Carey, and Morrison, and Judson, and their associates, the work of translating the word of God into the Eastern languages has but just been commenced. The talent as well as labor,—in a word, the amount of learning necessary, in order to give to a nation a standard version of the Bible, must be immense. To say nothing of the number of translators, or of the talents employed in the version of the Greek Septuagint, with whose history, without doubt, much that is fabulous is interwoven, yet, from the manner in which our present English authorized version was made, we may form some idea as to what is now needed in India, in the way of translations. Fifty-four learned men, divided into six companies, were appointed by king James for the accomplishment of this important work. And although seven of the persons appointed declined, yet, forty-seven gave them-

selves to the undertaking, said to be men, not only preeminently distinguished for their piety, but also for their profound learning in the original languages. To each of these six companies was assigned one sixth part of the Bible to be translated. Instead, therefore, of one man going over the whole field, he limited himself to one sixth of it, assisted also by six or eight others, all men of profound learning,—the learning, and criticism, and judgment of each being thrown into the common stock. So many minds of their order, united on one object so limited as the sixth part of the Bible, must have been like beams of light, each of itself brilliant, flowing from as many sources, but concentrated with blazing effulgence on one common point. To these six companies of venerable translators the king gave, in connection with many others, the following excellent rules:—

“Every particular man of each company to take the same chapter or chapters, and having translated or amended them, severally, by himself, when he thinks good, all to meet together to confer what they have done, and agree for their part, what shall stand.

“As any one company hath despatched anyone book in this manner, they shall send it to the rest, to be considered of seriously and judiciously; for his majesty is very careful on this point.

“If any one company upon a review of the book so sent shall doubt or differ on any places, to send them word thereof.

“When any place of special obscurity is doubted of, letters to be directed to any learned person in the land for his judgment.

“Letters to be sent by every bishop to the rest of his clergy, admonishing them of this translation in hand, and to move and charge as many as being skilled in the tongues have taken pains in that kind, to send his particular observations to the company.”

This was a work of nearly three years, and thus shows us the labor and talent and learning necessary to make a standard version of the Bible. Here was centred the wisdom, and learning, and criticism of a whole nation, and at a period, too, of great attainments in this kind of learning. “And now, after long expectation and great desire,” says an ecclesiastical historian, writing some fifty years later, “came forth the new translation of the Bible, by a select and competent number of divines, appointed for that purpose; not being too many, lest one should trouble another, and yet

many, lest many things might haply escape them. Who neither coveting praise for expedition nor fearing reproach for slackness, (seeing in a business of moment, none deserve blaine for convenient slowness) have expended almost three years in the work, not only examining the channels by the fountain, translations with the original, which was absolutely necessary; but also comparing channels with channels, which was abundantly useful, in the Spanish, Italian, French, and German languages." "These with Jacob," says this writer, with much significance and in the peculiar taste of his age, "rolled away the stone from the mouth of the well of life, so that now even Rachel's weak women may freely come, both to drink themselves, and to water the flocks of their families at the same."

It is an immense undertaking to give to one of those eastern nations or tribes a version of the Bible, in their own tongue. Much time and the combined skill of many learned men are necessary, to give them a standard version. Whatever be the meed of praise due to Carey, Morrison, and Judson, for their translations, yet it is not pretended, either by themselves or their friends, that they are perfect. The Serampore missionaries are now anticipating a revision and correction of theirs, which came from the hand of Carey, and have, years ago, enjoined it upon all their missionaries to collect such criticisms as it is in their power, treasuring them up against the final revision. While, therefore, for translating the Scriptures we must have some missionaries very learned in the languages to lead the way, the greater the acquisitions of all, the greater assistance will they be able to render in this important field of labor. Hence every student who anticipates being a missionary, should bear in mind that in the dryest and otherwise most uninteresting part of linguistic study, he is fitting himself for direct usefulness, much more so, than any pastor is in this country, who makes the same acquisitions. The student who designs to labor among the heathen ought to remember, that while subjecting himself to the dry and tedious task of making himself thorough master of the particles even, he may be doing just that thing which will enable him to elucidate some otherwise dark and difficult passage of the word of life, to be read for the edification and sanctification, perhaps, of thousands for generations to come; and then his love of souls, his sympathy

for the benighted heathen, would give interest to his study, and often cheer and animate him in a course otherwise comparatively uninteresting. The devout student mingling with his daily labor much prayer, will find from this consideration a charm thrown around the ancient languages unequalled by the most enchanting fiction, and in his soul awakened a literary enthusiasm unknown to the ambitious or the amateur. Nor is a critical knowledge of the original languages of scripture, only, important to a missionary. Our missionaries should be, if possible, familiar with such modern languages as contain correct versions of the Bible, such as the Spanish, French, Italian, and German; especially the French and German.

Nor is the translation of the Scriptures the only reason why linguistic learning is so important. The whole life of an eastern missionary is spent in learning languages. It is indispensable to a full amount of usefulness, that one be able to speak a number of tongues, some of them radically different, others mere dialects of the same stock. Schultz, a distinguished Danish missionary in 1728, while stationed at Madras, preached constantly in the Tamil, Telinga, and Portuguese languages, although employed at the same time in translating the Scriptures into the Hindostanee, another equally distinct tongue. The foundation, however, of all this ability to acquire even the eastern languages, ought to be laid during the course of one's literary preparation at home.

We might show in the same manner, were it necessary, the importance to a missionary to become extensively versed in history, both profane and ecclesiastical. That some few leading missionaries in every country be learned in ecclesiastical history is specially desirable. Experience is wisdom. History is the record of the experience of generations, and to some extent of the world. A knowledge of history is an important branch of a liberal education. But there are spheres of public action to which it is indispensable. It is valuable to the judge, indispensable to the legislator. It is valuable to the pastor, but it is indispensable to the missionary, whose business it is to lay the foundations of a new society and new moral institutions. The essential parts of religion are revealed. But many of its forms and its connections with the world are not. The tendency

of measures often appears favorable which is not so in fact. The history of their application tends to wisdom. The history of the doctrines, for example, if well understood, will be a safeguard, preventing, to a great extent, those angry and ruinous collisions which have so frequently distracted the Christian church. In nothing, perhaps, will the missionary find more difficulty than in attempting to give to the heathen a correct idea of the Trinity. The fact that the Deity is revealed to us as Father, Son, and Holy Ghost, each divine and equal, and yet one God, is as obvious as any of the essential doctrines of revelation. And yet no doctrine has found more opponents. For this there are several causes. To the doctrines which necessarily flow from this truth the natural heart is strongly repugnant. To such therefore, it is false in prejudice. The human mind is naturally more ready to believe a fact when it is intelligible than when it is not, under the same amount of evidence. And in addition to these, the method of representing the doctrine of the Trinity on the part of its friends, has, often and from the earliest date of the controversy, increased the difficulty. Sabellius, in the third century, unquestionably a devout man, and who earnestly sought the truth, was startled aside from this revealed truth, not because he was opposed to the results to which the doctrine would naturally lead, but simply because he could not reconcile the methods employed by the orthodox to represent it. His controversy with them was not as to the truth of the doctrine, but the mode of illustrating it. Arius in the succeeding century, commencing where Sabellius left off, and driven by this same absurd mode of representation, in connection perhaps with a secret aversion to the doctrine itself, as it was so intimately associated with other doctrines eminently humbling to the human heart, landed far below his predecessor in a virtual denial of the doctrine. Now, we hesitate not to say that any man of a sound logical mind, if he will make himself familiar with the arguments of these two great contending parties, with their modes of representation and of philosophizing upon the nature and relations of the three persons in the Godhead, will be as reluctant, though he still adhere to the orthodox doctrine, freely to admit the reasonings of the one as of the other. After having gone through with the labyrinth of their philosophical absurd-

dities, it is truly refreshing to the spirits of the devout Christian, to return again to the word of God, that pure fountain of truth, where all that is necessary to salvation, and all that God ever meant we should know in this life of this sublime doctrine, is clear as a sunbeam. We do not presume to say that the doctrine of the Trinity, the divinity of the Son of God, and the Holy Spirit, would not have had opponents had its friends been ever chaste and discreet and scriptural in their presentation of it; for there can be no doubt that there is in the human heart a deep-seated aversion to it, and to all it involves, as to the doctrines of grace. Yet we do believe the arena of the controversy would have been greatly circumscribed. The controversy would then be found to be between its enemies and the Bible, and not between them and metaphysical divines, who hold the truth in good hearts and lives, their absurd metaphysical notions notwithstanding. A familiar acquaintance with the history of the controversy of this and other doctrines,—such for example as that which commenced with Augustine and Pelagius, would make the modern missionary, in teaching the heathen, cautious, discreet, and scriptural, and therefore safe. The preacher of the gospel who is familiar with ecclesiastical history, if he be a man of sound sense, will be driven from philosophy, falsely so called, to the word of God, as to a light that shineth in a dark place. He will distrust himself, and trust implicitly in what God has said, and will deliver his messages with the simplicity in which God has revealed them.

Every candidate for the missionary service must perceive, therefore, how important it is that his theological course of study be full and perfect as possible. It is not sufficient that he make himself familiar with the principles of interpretation and obtain a summary view of the doctrines of the Bible, however correct. He ought to be *at home* in the great subjects of the sacred profession. He ought to be *a scribe well instructed*, before he leaves the hall of instruction, and those libraries, and other sources of knowledge which are not to be found in the missionary field of labor among the heathen.

But the usefulness of the missionary does not depend on his attainments in theology exclusively, or in those branches of learning strictly connected with the profession. Most if not all of the branches included in a liberal education

are serviceable. An acquaintance even with the exact sciences must contribute much to a missionary's usefulness. This is particularly true of astronomy, of which nothing can be more absurd than the notions of the heathen. In a word, their pretended sciences, and especially their astronomy, are inseparable from their religion, since all they have of either is contained in their sacred books, and is equally a pretended revelation from the gods. Could the falsehood and foolishness of one be shown, the overthrow of the other would be inevitable. This would not convert the heathen, we are aware, but would do much to prepare the way for the reception of the gospel. Open their eyes to the absurdities of their sacred books, and they will be prepared to examine the evidences of Christianity. Ignorance and superstition are the adversary's strong hold among the heathen. Batter this down, and the way is open to the citadel of his empire.

But it is unnecessary to specify farther particulars. Knowledge is power. To it ignorance bows down in homage. It always has; and it always will. Learning, we have said, is a species of knowledge, and gives to the possessor its peculiar power. That man, therefore, who has the piety and proper natural qualifications to become a missionary, will increase his influence over the heathen in proportion to his literary acquisitions. A missionary's *talents* being fixed, the longer he lives, the more good he will ordinarily do. His *days being numbered*, the more learned he is, the more useful he will be to the heathen.

But we shall be met here, by the pious student, in whose soul is secretly burning a grateful flame of devout feeling, and who dreads any influence which would extinguish or even stifle it, with the objection that such severe and protracted mental effort must be at the expense of his piety. We frankly confess to you, young brethren, were such to be the necessary consequence, we should have urged upon you the sentiments of this essay with the utmost reluctance. With the missionary there can be no commutation between piety and learning. Obvious as it is that learning is power, it is feeble when compared with a godly life. Though faith in Christ, will not at the present day enable its possessor to work miracles, it will nevertheless ultimately work things equally marvellous. The language of our Lord, "according to

your faith be it unto you," contains a sentiment not less true in relation to personal salvation than to successful labor in his service. But while it may be granted that many students do decline in religious interest in consequence of severe application to intellectual pursuits, yet, we hesitate not to affirm that it is not a necessary consequence. So far from there being any incongruity between study and devotional feeling, it is confidently believed not only that we may so study, as to grow in grace as well as in knowledge, but also that a high state of religious feeling, a *truly devotional spirit*, is eminently conducive to successful mental effort. To suppose it otherwise, would be to conceive a collision of the laws of the Creator. For the moral laws of God to be at war with the physical or intellectual in this thing, would be unanalogous to every thing we see around us, where all are in harmony. The health of the body is conducive to the health of the intellect. A diseased body is a fruitful source not only of peevishness, but also of mental aberrations. That there is as intimate a connection between the moral and intellectual faculties there can be no doubt. To say nothing of the constraining influence of Christ's love in urging a student forward to qualify himself for usefulness, a healthy religious state is without doubt favorable to readiness of apprehension and soundness of judgment.

This, however, is not only analogous to the known laws under which we live, where the perfection of one thing exerts a mutual good influence on others, with which it is connected, but it accords also with the experience of those devout men who have followed intellectual pursuits. There is a serenity of mind produced by habitual communion with Christ, which both clears from the mind all incumbrances and infuses into it a healthful vigor. The instance of professor Francke, of the University of Halle, in Germany, is striking proof of this. While he has immortalized his name as a philanthropist, he has scarcely less so as a scholar. Being asked by a friend how he maintained such constant peace of mind, amid so much study and responsible labor in his benevolent enterprizes, he replied, "By stirring up my mind a hundred times a day. Wherever I am, whatever I do, I say, blessed Jesus, have I truly a share in thy redemption? Are my sins forgiven? Am I guided by thy Spirit? Thine I am. Wash me again

and again, strengthen me, &c. &c. By this constant converse with Jesus I have enjoyed serenity of mind, and a settled peace in my soul." The history of Swartz, which we would recommend to every young man having missionary service in view, as a daily companion, is scarcely less to the point. But it will be said that these are examples of men in the field of labor, surrounded daily by circumstances adapted to foster religious emotions, as well as to prompt to vigorous mental effort. We feel the force of the remark. Still it is unquestionably true, that there is nothing in high attainments in religion, which requires a sacrifice of intellectual attainments, even while within the walls of the college or theological seminary. One of the most distinguished scholars, with whom it was our happiness to associate during an academic course, but who is now deceased, stated to us, in a familiar conversation, and at the time of his most successful ef-

forts, that he was never so well prepared for understanding abstract mathematical propositions, as when he first came from his private devotions: that it had been so frequent with him that he could not be mistaken.

We apprehend that such is the experience of every thorough scholar, who lives in daily communion with his Redeemer. No, young brother, if your motives be pure, if you do it to Christ, he will not withhold from you his special grace. Hold steadily in mind his glory, and the conversion of the heathen, and you will grow in grace, as you do in knowledge. We can conceive of no holier offering to be made to the Son of God, than a mind thus actuated, calling nothing difficult, nothing tedious or uninteresting, which will fit one for usefulness to the heathen. Such an end will sanctify the instrument. Thus to study, moved by such motives, would be to lay upon the altar of Christ a living sacrifice, holy and acceptable.

American Baptist Board of Foreign Missions.

Burmah.

MR. CUTTER'S JOURNAL OF A TOUR ON THE DAH-GYIENG.

Interviews with Talings, Toung-thoos and Karen—Church at Newville.

April 21, 1835. This morning started on another tour, up the Dah-gyieng, with Dea. Myat Kyàw—Ko Shwày—Moung Zoo-thée and Moung Nett. Passed several villages, but leave them till we return. Had a fine breeze most of the day, and made considerable headway. Anchored for the night in sight of no village. Read the 3d chapter of Matthew, and commended ourselves to God in prayer.

22. Went up against the tide about a mile, and stopped at a small village of Talings. Found no one who was disposed to listen. Went into one house, where the man had just lost his son, and the bearers had not returned from the burial-ground. He did not feel disposed to hear a word; nevertheless, I told him where he might find comfort and relief. I told him that the eternal God gave life to every living thing, and that He called them from earth whenever He chose; and urged upon him the importance of preparing to follow his son. He died of small-pox.

Kept company with a man in a small boat, for about an hour, and Ko Myat Kyàw disputed and reasoned with him closely.

Preached the gospel to four Toung-thoos, who kept in company with us for a while, and one of the men seemed to receive the word with gladness, and asked us to stop at their village when we returned.

A little before sundown, stopped to cook near two houses of Karen. They listened with all attention to the truths they heard, and could not refrain from laughing from delight at the simple story of God and a Savior. There were four men and some women and children, who listened to tidings they never heard before, and in return made us a present of some fruit. After worship, crossed over the river where there were two boats and six men; and the assistants, each in their turn, disputed, and preached Jesus and the resurrection unto them.

23. On starting this morning, gave each of the congregation we had last evening, a tract.

The river along here, is about a quarter of a mile wide, the water is very clear, and the scenery delightful.

Spent the day in fasting, reading and prayer. How hard is my heart! how

insensible am I, for the numerous mercies granted me, and for the blessed privileges which I enjoy !

" Come Holy Spirit, heavenly dove,
With all thy quickening powers,
Kindle a flame of sacred love,
In these cold hearts of ours."

24. The water to-day is very shallow, and we were all obliged to get into the water, and pull the boat along over the sand.

About 5 o'clock reached Newville, containing five houses, occupied by Christians. As soon as they saw the boat, they surrounded the landing place, and seemed rejoiced to see us. In the evening assembled for worship, in a new and commodious zayat, which the Christians had built at their own expense, and upwards of twenty were present. Some of these were strangers from other villages, and unacquainted with the Lord Jesus.

25. Early this morning, met for worship. About the same number present as last evening.

After breakfast, went over to the east side, where there are three or four clusters of houses. At the first of these, found three Christians, and about 20 collected together and heard the gospel. Went to another cluster, and found the chief and his wife drunk. He had been making offerings to the Nats of rum, and all they did not drink, they drank themselves. At the next house, found the man in the same predicament. Went to a kyoung, and found one priest. (All the Karen in this region, who have not become Christians, worship Gaudama.) Talked with him some time, and he acknowledged he did not believe there was any other *true* God, but the eternal—and that he only bowed to idols and wore the yellow cloth because his fathers did. Gave him some books, and in return he gave me an idol which belonged to his kyoung, and before which he and his followers had been accustomed to bow down.

Visited several houses, and told the people about God and the Savior, and invited them to come over to the zayat to-morrow. They supplied us liberally with plantains, jacks, &c.

On returning, had worship in Karen at the zayat, and in Burman at the boat, and then committed ourselves to rest.

26. Sabbath. About 20 at worship early in the morning, when I read part of the 5th of Matthew, and one of the assistants prayed in Karen.

At 10, between 30 and 40, besides small children, assembled; and after introductory services, dea. Myat Kyaw expounded upon the 4th of James, in Karen. The services were closed by singing a Karen hymn.

Shortly after worship, one of the native Christians, by name Kun-ta, who had been suspended for worshipping the Nats once, after he had received baptism, came to me and said he wished to confess. I told him he must first confess to God, and ask His forgiveness. He replied he had done this for a long time. I told him the next step was to confess to the church, and if he felt prepared to do this, I would request the brethren to meet at the zayat. In a few minutes, the gong was beat, and after they had all assembled, he came forward and made his confession, requesting their forgiveness and prayers. He was then joyfully received again, by 21 votes, and commended to God in prayer by one of the Karen Christians. He lives some distance from this village, where there is no other Christian; but thinks he shall remove to this place before the rains.

27. Visited two villages N. of Newville, the farthest about 4 or 5 miles distant, one containing 8, and the other 9 houses. We attacked every one we found. One or two listened well, and said they believed the word spoken. Others appeared totally indifferent. Found one Burman among these Karen. I saw at once, he had been well steeped in rum; and upon inquiry why he lived there, he confessed it was that he might freely indulge in drinking, as it would be disgraceful for him to drink to such excess among his own countrymen. I tried to show him his real situation, and the misery he was heaping up for himself by pursuing such a course. He replied, he loved his rum better than anything else, and he could not, would not give it up, although he might thereby expose himself to endless perdition. His wife is a Karen, and is favorably disposed, if not indeed a real Christian; but the fear of her husband prevents her from publicly avowing her belief in the Christian religion.

We went within half a day's journey of a large ridge of mountains from which this river takes its rise. The current is exceedingly strong, but the river narrow.

In the evening had a goodly collection of people at Newville, and talked to them some time from the first part of the 6th of Matthew. Told them also

what American Christians were doing that the heathen might have the gospel—the Bible—and tracts. They listened with deep attention, and manifested much interest.

Return towards Maulmein—Offerings to Nats—Ka-yey-taw, Parong, Ka-sieng, and other villages.

28. The villagers assembled together for worship at the zayat, early this morning, and after breakfast we left with our faces homeward. About nine, reached a village of 6 or 7 houses, but found only one man. Talked with him some time, and also with the women, but their hearts did not seem to be affected by the truth. Exhortated a man in a boat, who stopped to hear. One appeared to feel the truth of what I said, but whether it will be lasting, time alone can determine.

Stopped at another village of 8 or 10 houses of Karens. Most of them could speak Burman, and we spent 2 or 3 hours there. Three or four merchant boats were there from Maulmein and elsewhere, and we found some violent disputants among them. At one house, they were somewhat offended at my coming. They said they were making offerings to the Nats. I did not go in, but standing, at the door, I saw about a dozen men and women, part of whom were surrounding a large hog in one corner of the room, sacrificing the poor animal to these infernal spirits. On questioning them, they said they could not see the *Nats*, but they could see the flesh disappear. I told them I wished to see so great a curiosity, but they would not admit me. I presume, however, it disappears fast enough, for after the animal is dressed, the neighbors collect together and devour everything but the hair and bones—being very careful not to lose any thing by the sacrifice.

With some who came out, I talked a long while upon the absurdity of such practices and customs, and exhorted them to worship the living God.

The assistants had a long dispute with quite a large assembly at another place.

About 5 o'clock reached Ka-yey-taw, containing about a dozen houses. Spent till dusk in talking, and after they had finished their rice, went to the house of the chief, where a large number collected, and we read and talked till a late hour. Some appeared deeply interested, and listened with attention till near midnight. The chief was very boisterous at first, but being

drawn into close quarters, he listened in silence. O that the Spirit of God would set home the truths spoken, with power upon their hearts. The chief had recently built a small monastery, and expects a priest to occupy it in a day or two, and he seemed very unwilling to think, that after all this trouble and expense, he should get no merit.

29. At 7 this morning, reached Parong. The first house we entered, we found three or four men, most inveterate opposers. The chief speaker insisted that Gaudama created all things, and that there could be no being free from sickness, old age, and death. Disputed a long time, but all to no purpose.

At the next house, the head of the family seemed to receive the truth with all his heart, and each one in turn preached to him till about 2 o'clock. It was the first time he had heard the gospel, and he repeatedly said—talk on—say more; and he heard no small portion of truth, which I hope will prove the means of saving his immortal soul. He said he wished all his kinsmen would embrace this religion, and worship a being so great and glorious as the eternal God. The neighbors who came in, listened with no small degree of attention.

A short distance below this, we stopped at a village of Toung-thoos. The chief was not at home, and the villagers all said, if the chief would enter this religion, they would follow,—otherwise they could say nothing about it. They could neither admit that what we said was true, nor attempt to use a single argument to prove it was not so. Our words seemed like water spilt upon the ground.

Before sundown, reached another village of Karens, also called Parong. Had quite an assembly for a little while, but one after another left till only one remained, and he refused to talk. After eating our rice and curry, we commenced ourselves to God in prayer, and retired to rest.

30. About two this morning started on the tide, and at seven reached the village of Ka-sieng. Three or four listened with good attention, and exhibited marks of being real inquirers after truth. It was really heart-cheering to see them catch at every word, and appear to believe every sentence. I cannot doubt but the Lord has some chosen ones here. Twelve men were engaged in building a house, and I went up with the assistants and intro-

duced myself by making familiar remarks about building, &c., until I had arrested their attention, and then urged the importance of striving for "a building of God, a house not made with hands, eternal in the heavens :—"of seeking "an inheritance, incorruptible, undefiled, and that fadeth not away." They gazed, wondering what these things meant. I told them, in a brief manner, of the creation of the heavens and the earth—the sun—the moon and the stars, and the noblest workmanship of our divine Creator's hand,—*man*,—that he was originally free from sin and misery, but by listening to the voice of Satan, and disobeying the commands of his Maker,

"Brought death into the world, and all our wo,"—

and then, of the way of salvation, through Jesus Christ. Some heard me through, and others returned to their work.

Left the village about two, and stopped at a place a little below, containing three houses, and spent an hour in disputing and talking.

Anchored at night near no village. Told the assistants about America—her government, commerce, religion, and various benevolent institutions, &c. &c. They replied—How favored is America, —how great is the goodness of God towards her. They inquired if there were any teachers to go round and preach to the people. On being told there were a great many, they expressed great surprise, and inquired what they found to do! They did not think a people enjoying so many privileges, and so much civilized and enlightened, could do otherwise than love and serve that God whom they believed to be the author of all their blessings.

Read the account of the conversion of St. Paul, and commended ourselves to God in prayer.

May 1. Early this morning reached the village of Karen, where we stopped on the 22d ult., and which I thought contained only two houses. On going a little into the interior, however, we found nearly a dozen scattered here and there. One young man listened well, and several paid very good attention.

Stopped at the village of Toung-thoos, where the men mentioned on the 22d ult. requested us to stop. Went to the chief's house, but did not find him at home, neither the men who asked us to stop. However, I requested a man who was there, to collect the neighbors.

He affirmed they had all gone into the jungle to cut timber. I pointed out two exceptions, having seen the men on my way to this house. He therefore could not very well do otherwise than to call them. In a few minutes I found a dozen or upwards before me, and to them I announced the blessed truth of there being one eternal and unchangeable God, and one Savior for mankind. One disputed violently for a little while, and then left the room in a rage. Some, however, listened a long while. They made the same objection that nearly all do in this region, viz. they worship the same as their fathers and forefathers did, and it would not be proper for them to renounce their ancient customs, and to embrace new ones. However, if their rulers did, they would follow them. Between 20 and 30 have heard the joyful tidings of salvation at this place. The seed sown may spring up at some future day, and bring forth fruit to the glory of God.

About five, stopped at a village of Talings. The chief received us very politely, and I explained the object of our visit. He immediately replied, 'As to an eternal God, there is none.' We had quite a dispute for a little while, and he finally admitted that the most of what I said was very reasonable and good, but he had been taught to worship Gaudama, and he could not believe there was an eternal God, a stranger to sickness, old age, and death, &c.

(To be concluded.)

Mission to the Karen.

EXTRACTS FROM MRS. WADE'S JOURNAL.

(Concluded from page 65.)

Good Morals of Matah—Observance of the Sabbath—Domestic Habits.

Friday eve., Feb. 20. I have now been a month among these dear Christians, and am compelled to exclaim, "what hath God wrought." I really did not expect to find such lovely examples of simple, humble piety, as I see exhibited in the lives of many of them, while their means of instruction have necessarily been so limited. One of the Christians taught 40 children to read the Karen language well, and to write, during the last rains, so that every book prepared for them is soon understood by all in the village. Oh, that we had the blessed Bible to give them! Br. Mason has bestowed much labor here, and the whole village love and respect him as their spiritual father. I asked one of the

native Christians, the other day, if ardent spirits were ever distilled here by the few who are not members of the church. He replied (with strong emphasis) "No; should any one distil a drop, we would all expel him out of our village. And if any one brings spirits to sell, we forbid his entering the village; or, if he has entered, no one will let him come into his house." What American village can boast of laws like this?

Sunday eve., 22. Had quite as large an assembly to-day as last Sunday, besides 10 or 12 Burmans and Siamese from Tavoy. The inquirer of last Friday and Sunday, was with us again to-day, and listened with most serious attention. Another, who came two or three miles with his wife for the first time last Sunday, was also present, and listened to every sentence with an expression of pleasure very different from his former appearance. After morning worship had closed, he came and sat down near me, and began to tell the Christians that his mind was now enlightened, and he felt ready to give up all for Christ's sake. I trust angels have carried to heaven the glad news of his repentance.

About 70 were present at my Sunday school, which was deeply interesting; after which I visited two Christians, who are very ill, attended to about a dozen others, who are more or less ill, and then met about 150 persons in the zayat for evening worship. Three of the Burmans from Tavoy were present, and I tried to give them a faithful warning in the name of my Master.

Monday eve., 23. One of the Christians here being in very poor health, engaged two Burmans from Tavoy to build him a house for 30 rupees. They commenced their work, and when Sunday came continued their labors as on other days, but he and his family went to them and entreated them to desist, as no work was done in this village on Sunday; telling them also that they feared God would be displeased with them if they allowed their house to be built on the Lord's day. Thus they prevailed on the men to rest from their labors. They would not consent, however, to come to the zayat to worship, so that I did not know there were two Burmans in the place. Yesterday, however, they came to see me, and told me they were coming to evening worship. I warned them faithfully to flee from the wrath to come, to that blessed Savior who died to redeem them—and cannot help hoping the solemn evening

service made some impression on their hard hearts.

Friday eve., 27. Being called to visit a sick woman this evening, I was delighted to find the house clean, neat and orderly. In some other houses I have observed a similar reformation. And having told the Christians that the Lord required his chosen people of old to bathe in water, and wash their clothes, to appear in his presence, they have commenced bathing, washing their clothes, and cleansing their houses on Saturdays, that the presence of the Lord may be with them on the Sabbath. None but those acquainted with the miserable filthy habits of these heathen nations, can sympathize in the joy with which we witness improvements of this kind.

Sunday eve., March 1. The church here have spent this day in solemn prayer and fasting, in behalf of the inquirers, the number having now increased to more than 50, all of whom have come forward and given their names, and voluntarily expressed their resolution to seek the Lord, and surrender their hearts to him now. Of many of the number we have very pleasing evidences of sincere piety, and O may every precious soul be gathered into the fold of Christ! The Christians here anticipating the return of Mr. Mason, their beloved pastor, are now examining their hearts, and praying for a preparation to receive the holy ordinance of the Lord's supper.

Wednesday eve., 4. As I went to visit a poor sick woman this evening, I found her son preparing a dish of black ants for the supper, while his wife sat by the fire broiling a large snake. I naturally started back at the sight, at which she smiled, and said, "These will be very nice." "Look here, mamma, and see what a fine bunch of snake's eggs we have got." I turned with disgust from such a scene, to the poor old woman, who appears to be near her eternal rest. She has been ill a long time, and longs to be with her Savior and the dear redeemed ones above. She says she has not the least fear of death, and forgets all her pains when I pray and talk to her about heaven. I find my daily visits to this poor, humble, heavenly Christian very profitable. She knew and loved dear brother Boardman, and often speaks of meeting him in heaven.

Thursday eve., 5. We were all delighted this morning by the arrival of Mr. Wade and the Karen Christians.

They returned by way of Tavoy, and br. Mason wishing to visit the Karens in another direction, did not accompany Mr. Wade to this place, as had been anticipated. Mr. Wade arrived in fine health, notwithstanding the fatigue and hardships to which he has been exposed, sleeping on the ground almost every night for the last six weeks, and often travelling on foot all day under this hot sun.

*The Gospel conveyed to Siamese Karens
by a native youth.*

Friday eve., 6. Have had a very interesting conversation with a Siamese Karen, who is spending a few days in this place. He is the head man of his village, and having gone to Tavoy on business connected with government, has come, notwithstanding the extreme heat, all the way to this place to visit these Christians. At the commencement of the last rains, while 40 children were learning to read in this place, the Siamese Karens heard the news, and two young men begged their parents to let them come to this place and learn to read their own language, and get some Karen books. They accordingly came, and were received with much kindness by the Christians here; but one of them did not stay long. The other learned to read well, was a hopeful inquirer after truth, and wished to spend his days here. His parents, however, would not consent to this, so that he returned to them with his books, and some knowledge of the way of life. And the Siamese Karen now with us, says that the young man has read his books to all the people where his father lives, and tells them how the Christians at Matah live, and that there are ten who believe, and have given up their old superstitions, and worship only the true God, and Jesus Christ. He is one of that number, and appears very anxious to learn all about this new religion. He makes many inquiries respecting being born again, &c. O, while Christians are almost asleep with regard to their duty to the poor heathen, God is carrying on his work, and to *His* name be all the glory.

Sat. eve., 7. This day and evening have been devoted to the examination of candidates for baptism. Above sixty came forward, professing their faith in Christ.

Baptism of twenty-five Karens—Return to Tavoy.

8. Although it is late, and I feel much fatigued by the exercises of the day, I will not retire without recording the

goodness of God; for this has been one of the happiest days of my whole life. The morning was spent in examining candidates; the afternoon in a kind of church conference, until the cool of the day, when we had a short service. We then repaired to the beautiful banks of the Tenasscrim, where twenty-five lovely converts were buried with Christ in its crystal waters. The assembly was large, the singing animated and melodious, and the scenery around most romantic and delightful. Surely it was one of those scenes in which angels love to mingle. Dear brother Boardman "went forth weeping, bearing the precious seed," brother Mason has toiled hard here alone in "watering," and we are permitted to gather in the "increase" which God has given. Well, we here on earth will join our brother in glory, in giving all the praise to Him who hath redeemed them and us by his own precious blood. I had, during my intercourse with the inquirers, gained pleasing evidence of the piety of about 40. But brother and sister Mason not being with us, we concluded to defer the examination of the younger candidates, as most of them were to spend the rains with us in Tavoy. At early candle-light we came together around the table of our Lord, to commemorate his dying love. We had but one case of discipline, and she seemed so sincerely penitent, that she was most cordially forgiven. The season was one of uncommon interest and tenderness of soul, as we were to-morrow to leave these dearly beloved brethren and sisters.

Tavoy. 11. On Monday, the 9th, after a farewell meeting with the dear church at Matah, where many tears were shed, we set out for Tavoy, and after a very fatiguing journey, and much suffering from a burning sun and want of water by the way, we arrived safely in good health here, just before dark, accompanied by about 50 Karens, both men and women. "What shall I render to the Lord for all his goodness?"

EXTRACTS FROM A LETTER AND JOURNAL OF MR. MASON.

Establishment of Schools.—Baptism at Toung-byouk.

Tavoy, April 2, 1835. The quarter that has just closed, though to me a most eventful one, has left but few traces on paper. Early in January, we had the pleasure to welcome to Tavoy, Mr. Wade, Mrs. Wade, and Miss Gardner. I had delayed my journey to the south, waiting for Mr. Wade, and we

therefore started off a few days after his arrival, first to Mata-myu,* and thence on rafts down the Tenasserim to Mergui, returning to Tavoy by land, where we arrived after an absence of six weeks. In the course of the journey we made arrangements for schools, and appointed native assistants, that were educated for the purpose last rains, to teach them in four different places. Ten days ago I went down to Toung-byouk, where I baptized four persons. The following notices are from a journal kept during my absence.

Toung-byouk, March 27. After leaving the gaudy trappings of idolatry, "the thundering drum" in its processions, its gilded spires amid the palms of the city, and its whitewashed turrets crowning the summit of every green hill,—it is as "rivers of water in a dry place" to find myself transported, in a couple of days, into the midst of this Christian people, where nothing meets the eye or ear but what would lead one to suppose that the gospel had been known here for centuries; yet all, the work of three short years. A truly Christian welcome met me on my arrival last evening, and Moung Sek-kyee, the native assistant stationed here, who has just returned from a preaching excursion, informs me that two persons at Kyouk-toung have come out decidedly on the Lord's side, and set up the family altar in their house.

To-day I was called to visit a sick, ungodly old woman; and when I came to speak to her on religion, she turned away, saying, "O, I am too sick now; were I well I would, but I can only think of getting well." How often has the pastor in Christian nations to meet similar excuses. I turned to the unconverted children present, who were in health and in the very circumstances in which she promised to give heed to the word of God. "Listen to your mother," I said, and the appeal was not without its effect. The poor woman has been brought from the other side of the hills, to obtain advice from the Burman doctors near, who, having succeeded in obtaining from her all her money and her best clothes, have left her, saying, "You are bewitched."

28. This evening I had the pleasure to receive applications for baptism from two persons that live in the neighborhood, who have never applied before, and that appear in a very interesting state of mind.

29. This morning, on going to visit

a sick woman, I met several strangers in the road, to whom I addressed a few words of exhortation, whose only excuse for rejecting the gospel was fear of the head man; and the sick woman's excuse for not praying, was, "My parents never prayed." Thus every one finds another on whom to lay the blame of his sins. Before worship, I went over to the house of the leading man in the neighborhood, who is violently opposed to the truth, and told him of the excuses I had heard, admonishing him that he was not merely going to hell himself, but taking his wife and children and all the persons within his influence, with him. My visit was not wholly to no purpose, for the old man came to worship, and gave good attention.

Towards evening I baptized four persons, who give good evidence of piety; and since worship this evening, three persons have come forward for the ordinance, who have never asked before. Surely this is not a heathen country. I see nothing of heathenism. Here are some coming into the church, others stand waiting for admission, others inquiring, many are pausing, and multitudes are going on in their sins contrary to the dictates of their consciences. Here are the children about me, some repeating the catechism, others reading such portions of the scriptures as have been translated for them, and wonder I hear a Christian mother singing her infant to sleep in Christian hymns.
 "Burst forth into joy, shout together, ye ruins of Jerusalem!
 For Jehovah hath comforted his people; he hath redeemed Israel."

30. An old man that had afforded me some encouragement, on being taken violently ill, offered to the nats, and died, a few days ago. I called on the family to-day, and found them preparing to celebrate his death with dirges around his bones, according to the customs of the people and the express command of the old man himself, whose dying injunction to his children was, "You do as you like about becoming Christians, but give me a funeral according to our old customs." It appears that some of the family joined with the old man in the nat offerings, and that others refused. I found one of his daughters charging her husband with the murder of her father, because he had refused to join in the offerings. One of the old man's sons and wife had also kept aloof in the affair, and I cannot but think that some of the family will yet be gathered in with the elect of God.

* Written Matah in the preceding Journal.

**JOURNAL OF MR. VINTON, MISSIONARY
AT CHUMMERAH.**

Departure from Maulmein—Arrival at Chummerah—Cordial Reception by Karsens.

Jan. 2, 1835. Left Maulmein for Chummerah with a joyful heart, in view of the glorious work before me. Proceeded up the river about ten miles, to a Taling village where we spent the night. Here, while the boatmen were cooking their rice, I preached my first sermon to the villagers that collected round. It was a precious privilege, though my scanty knowledge of the language would allow me to say but little, and even that through an interpreter.

4. Sabbath. Spent the day at Rajah's village, where we arrived late last evening. Rajah and his wife are Christians, but were both from home. We went to their house, which we occupied as a place of worship. Scarcely were we seated, before the whole village came in to see the foreign teachers. Not one of them were Christians, and many of them had never seen a missionary before. We announced public worship commencing at ten o'clock, A. M., when they dispersed, and came again at the hour appointed. Our assembly averaged from fifteen to twenty through the day, and a number continued with us from morning till evening, and appeared to be sincere inquirers. Some, I trust, will yet stand upon Mount Zion, as the fruit of this day's labor.

5. Called at a little village where a number of Ko Chet-thing's relations live. Here numbers are almost persuaded to be Christians. Two in particular desired baptism, and proposed following us to Chummerah in a few weeks, to enjoy that sacred ordinance.

6. On our arrival here, (Chummerah,) the native Christians greeted us with expressions of kindest regard. All seemed intent, by action as well as by word, to express the sincerity of their joy at our arrival. For all, men, women, and children, immediately commenced carrying our things from the boat, up the steep ascent to the house; nor stopped till all were safely housed. In the evening, nearly the whole village came together for worship; when a hymn was sung, a portion of scripture read and expounded, and two prayers offered.

11. Sabbath. Between sixty and seventy at worship. Ko Tau-nah preached in the morning, and Ko Chet-thing in the afternoon. At the close, I exhorted as well as my scanty knowledge

of the language would allow. But O, when shall I be able to preach Christ, with the same facility in Karen as in English. My daily prayer is for divine aid to assist me in my studies. O Lord, for the sake of thy dear cause, and the souls of the poor heathen, speed me on to a rapid acquisition of the language.

12. Two applicants for baptism. Both appeared well. One, however, had not laid aside her ornaments. I referred her to 1 Tim. ii. 9, and told her, if she loved the Savior, she would be willing to keep *all* his commands, and part with her ornaments, since he required it. She replied her ornaments should go, and immediately took them off. The church generally are satisfied with them both, still it is thought best that one should wait a little. The other I shall probably baptize next Sabbath.

Repeated Baptisms—Itineracies—Plan for Schools.

18. Sabbath. Happy day—such as I have longed for years to see. Baptized the individual referred to above; while a solemn stillness pervaded the whole assembly. All seemed to feel that God was there. Numbers, while we sung, wept freely, and, I trust, will soon yield to the heavenly mandate of the Savior, and believe and be baptized. May propitious Heaven smile upon the ordinance of his own appointment, and bless it to the conversion of multitudes.

23. It is absolutely torturing to my feelings, to be visited by multitudes of dark idolaters, ready to receive the light of life, and yet be able to impart no more. Numbers have called to-day. I preached to them Jesus and the resurrection as well as I could, then Ko Chet-thing would take my subject and proceed, confounding all their speculations, and answering all their objections.

25. Sabbath. More than usual at worship to-day. At the close of the morning service, numbers came forward for personal conversation. One in particular appeared quite intelligent, though very ignorant of the Christian religion. He said he did not care enough for Meukanlu to worship him, though he observed some few of his customs. When told if he obeyed the instructions of Meukanlu, he would incur the frown of the Almighty God and be subject to his displeasure, he said, "Then I will in future worship God." Still I fear his heart remains unsubdued, and that his resolutions will soon be forgotten. Another said, for his part he chose to go to hell, because he could not think of being separated

from his friends and relatives; and since they had gone there, he was resolved to go there too. But when he came to hear more of the condition of those who make their bed in that dreadful abode, he seemed to think best to keep clear of it, if possible. I told him of the Savior—his preciousness—his love to the Karens, together with his ability and willingness to save them; and that his was the *only* name through which they could be saved. Still I fear he will not come to Christ, that he may have life. O Lord, vain is the help of man. Let thy Spirit come, and the heathen shall quickly bow to thy peaceful sceptre, and Jesus shall have them for his inheritance.

Feb. 8. During the last week numbers have visited us from a distance, who never before heard anything of the gospel. It was to them a thing almost incredible that we, from love to their souls, had left our native land with all its endearments, and encountered the perils of the deep, and located ourselves for life in this land of strangers. But the account of a Savior's dying love was still more wonderful; and when told that by renouncing the works of the devil, they through his merits might be saved, they were much affected. I told a number, who lived in a village but a few miles distant, that we should have worship here to-day, and invited them to come. They were here betimes, and appeared well. The unusual number of inquirers to-day, gives me great encouragement to expect that this Karen jungle will yet be converted to God. Baptized the head woman (referred to Jan. 12th). She has, I think, forsaken *all* to follow Christ.

9. Two Burman inquirers this morning. I asked them if Gaudama was able to save them. They discarded the idea, and said that Gaudama was dead and annihilated, and therefore had no power to save. I then told them of Christ; that though he was dead, yet he is alive again, and liveth forevermore, and is able to save to the uttermost all that come to God by him. This was a new and strange doctrine to them; and yet it was full of interest; and they asked me to give them books that would tell them something more about this new religion.

11. Commenced a course of village itinerary. Hitherto I have made but few direct efforts for the conversion of the heathen, confining myself almost entirely to the study of their language. But I can no longer spend the whole

day in this way. From four o'clock, P. M., till time for evening worship, I am resolved to spend in going from house to house, and from village to village, praying and beseeching all I meet, in Christ's stead, to be reconciled to God.

14. Walked about two miles to a neighboring village, but every inhabitant was absent. One of the Christians who accompanied me, said it was his opinion that Meukanlu, fearing the consequences of our visit, had taken the precaution to send them all away. We, however, returned and commenced an attack upon his dominion in Chummerah, resolved, by the grace of God, to give him no rest till he flees from our borders.

15. Sabbath. Six applicants for baptism, all youth and children. They are all members of the school, and have attended Mrs. V.'s daily meeting with the children for a number of weeks. Two or three of them give delightful evidence of piety. They have broken off all their childish sports, and emphatically live lives of prayer. Still, some of the church, on account of their being children, think best to have them wait a little; so I have put them off for the present.

22. During the last week there has been a gradual increase of interest. In my daily excursions among the natives, I find much to encourage me to go on with my work. A number that were formerly regarded as almost hopeless cases, may now be regarded as hopeful inquirers. Still my principal encouragement is derived from the oath and promise of God. Were it not for this, I might well sink down in discouragement and even abandon my work. But upon his promised aid I rest my otherwise fainting soul, as upon an immovable basis. O! how inexpressibly sweet to the missionary of the cross are those promises of divine aid and assurances of divine favor, which it is his peculiar privilege to draw from the sacred word, while pursuing his high and holy calling. Yes, blessed be God, I shall yet see the salvation of the Lord poured down upon this Karen jungle; and this waste howling wilderness shall yet become a fruitful Eden of the Lord.

To-morrow morning I leave for Maulmein, to consult with the brethren there respecting the establishment of schools during the rains. My plan is to fix upon as many parts as we can find suitable men to occupy, and set them to teaching and preaching. This measure seems the more desirable, as

but very few of the Karens have yet learned to read, nor will they till the missionaries devise some plan to teach them.

23. Left for M., and reached Rajah's village, (see Journal, Jan. 4,) about eight o'clock in the evening. As we were obliged to leave the next morning before light, on account of the tide, the native Christians said they would take me upon their shoulders, and carry me, as the boat could not come within a number of rods of the shore, the tide being out. So we went to the village. At the first house we entered, whom should we find but a disciple of Gaudama, endeavoring to instil his pernicious doctrines into the minds of the simple hearted Karens. I, however, unfurled the banner of my dying Lord, and to my great joy, not one of the eight or ten Karens present but seemed disposed to gather around the standard. They unhesitatingly discarded the idea of worshipping Gaudama or evil spirits, and seemed all absorbed in the wonderful fact that through Jesus they might receive forgiveness of sin and eternal life. So the seed sown on our way to C. has already sprung up; and if the fruit do not now appear, still there is increasing evidence that there will yet be a harvest.

27. The brethren at M. having approved my plan with regard to schools, I returned as far as Rajah's village, and made some arrangements for a school during the coming rains. Here again I found the Burman employed as when I called before; but his cause is evidently on the wane, and he, apparently convinced of the fact, abruptly left us in the midst of our conversation. I had, however, supplied him with tracts, which he promised to read, and I am not without hope that they will prove a light to his feet and a lamp to his path, and will yet conduct him to the sinner's friend.

March 1. An unusual number of inquirers at worship to-day. The Lord has sent them in answer to our prayer; and blessed be his holy name forever. Surely he is a prayer answering God, and will yet convert these precious souls, in answer to our cry. At the close of our afternoon service, went to a neighboring village, and on entering the chief's house, he called his family and village around me, to hear the Gospel. It was a precious opportunity to pour into their dark minds the light of eternal life; for there was not one caviller among them. On my leaving, they

requested me to come again, assuring me they discarded Meukanlu, and were resolved in future to worship God.

3. Visited Tapak's village, but found little encouragement. Came back with a heavy heart, for all was either cold indifference, or open hostility to the truth. Ah, Lord God, surely thy truth falls powerless from the lips of one so vile as I. O when wilt thou come to purify this polluted heart and sanctify me wholly.

12. Last night we were visited by a more formidable enemy than thieves or tigers. He came amid the darkness and stillness of the night, and seized upon his prey, (a helpless infant,) regardless of the sighs and groans of broken-hearted parents and weeping relatives. True, his form is terrible; but there is an unseen hand that holds him fast, so that he has no power to harm us. All he can do is to furnish us a passport to our resting-place in heaven. Still there is a thought comes stealing in upon me, which is like a barbed arrow to my soul. What though he fix his iron grasp upon the little helpless innocent, and carry it, in chains, to the land of freedom. For this I will not mourn. But O! to see him drag immortal souls to the bar of God, and thence to the pit of endless wo! this, THIS is insupportable. And perhaps his next victim may be a soul committed to my charge to train for heaven. And have I done the work assigned me? O God, forgive, and by thy grace assisting I will henceforth remember my high calling, and act with reference to the retributions of eternity.

15. Sabbath. Baptized three,—one the brother of Ko Chet-thing, a man of considerable influence and promise; the other two were children.

(To be concluded.)

Arracan.

JOURNAL OF MR. COMSTOCK.

(Concluded from p. 69.)

Kyouk Phyoo, April 21, 1835.

While conversing with some men, the old man, mentioned the 15th, came. To see him trembling on the very verge of perdition, awakened the sympathies of my heart, and with much feeling, I told those present, that when a disciple of Christ was old, he knew that he would soon be with his Savior in heaven; but when a disciple of Gaudama was old and ready to die, he knew not where he would go. I then asked the old man if he knew. He said, No. I made use of the circumstance, to show him and oth-

ers present, the superiority of the religion of Christ, and with some apparent success. The heathen have very little sympathy; but these seemed to feel a little in view of the situation of the poor old man, just going he knew not where. At evening, about half a dozen came from the kyoungs, where they are taught by the priests, and listened half an hour or more. I long to have the language at command, but fear a higher state of piety is still more necessary.

22. A severe head-ache to-day. Able to read but a little Burmín. Few visiter, and some of them a little captious. Felt a slight disposition to be impatient and discouraged, but remembering how long God had borne with them and with me, and that the hearts of these heathen were entirely under his control, and that as soon as he saw best they would bow to the authority of Christ, repressed it.

Interest in the New Religion—Encouraging Interview.

23. Two new visiter to-day, and some former ones present a short time. Observed that some ten or a dozen coadies, at work near the house, conversed much during the day about the eternal God, &c. Have heard that the tracts are read a good deal at the market, and there is much discussion about the religion of Christ. Some say, this is the true religion, let us embrace it. Others say, we wont forsake the customs of our fathers; and if you do, we wont eat with you, &c. One of Mrs. C.'s feinale visiter says that she has heard so much about the new religion that she understands it some, believes it is true, and desires a new heart, that she may become a disciple. O that the Lord would soon bring some of these heathen to a knowledge of the truth. If only one felt the love of Jesus in the heart, it seems that others could be made to understand the subject.

24. Only three have called to-day to hear about Christ, two of them for the first time. They sat an hour or more, paid very respectful attention to what was said, and took tracts when they left.

25. Began to think that I was to see no more of the natives at the house for the present; but just as I was ready to rise from the dinner table, about ten men, some considerably aged, came. They were from a distant village, and seemed to understand their own reli-

gion well, but were entirely ignorant of that of Christ. They sat two hours or more, and listened to remarks on astronomy and geography, illustrated by the apparatus, and on the fundamental truths of the Christian religion. Conversation about Myemno mount, the four great islands, &c., appears to be necessary with all new visiter. Since I ventured to deny their existence the news has spread, and all want to hear what I have to say in defence of my novel and heretical theory; and as their system is found in the betugat, of course a refutation of it must very much impair their faith in the religion of Gaudama, which is sustained by the same authority. The objections of these old men were very nearly the same that I have frequently met, and I think are easily answered. At least, few insist on them after my replies. One of the men said that God did not make the earth, but it sprang up of itself. I showed him my watch, telling him that it was not made but came into existence of itself, and asked him if he believed it. No, was the answer. And why? said I: because it goes regularly, keeps time, and shows that it must have been made by some one possessing watch-making wisdom: the same argument applies to the earth. To this all assented. As most of them were old, I told them they must die soon, and asked them where they would go. They replied, as is usual, they didn't know. I told them, on their system they never could know; for, if saved at all, it must be by their own merit, and they could not know how the account stood, whether they had merit enough to carry them to heaven or not; but the disciples of Christ, trusting in his merit, which they knew to be all-sufficient, are confident that when they die they shall enter heaven. When told that those who were not disciples would go to an eternal hell, they thought it very hard that they should be thus punished for not believing on Christ, when they were not acquainted with his existence, &c. I told them that men would go to hell for their sins, and the heathen would not be damned for not believing on him of whom they had not heard, but for their sins, of which they all knew they were guilty. To this they assented, and, after hearing a part of the 1st chapter of Romans, seemed to be satisfied. They took tracts on leaving, and promised to come again. Others were present a part of the time. Soon after they left, the head man of

the village, with two or three others, came and listened nearly an hour. Another head man, from a distant village, called to get a tract for himself, and three more for some other persons. I feel quite encouraged by the occurrences of the afternoon—but to thee, O Lord, would I look for a blessing upon the feeble efforts thou hast permitted me to make to-day for thy glory. O honor thine own truth, and pity these poor heathen, for the sake of Him who died that they might live.

*Various Discussions—English Worship
—Circulation of Tracts.*

26. Sunday. Some of the hearers of yesterday, with others, present most of the day. The laws of Gaudama and Christ were brought into comparison. I tried to show the superiority of the latter, by the fact that it laid the axe at the root of the tree of evil, a wicked heart, whereas the former required only outward good acts. Make the tree good, and the fruit will be good; but if the tree is bad, how can it yield good fruit? To this, assent is given. A change of heart is a new thing to the heathen, but when made to understand it they acknowledge its necessity and importance. The subject of killing animals was considerably discussed to-day, as frequently before. I tell them that God created all animals, and gave them into the hands of man, and there is no guilt in killing them for food, &c., as we do not thus transgress any law of God.—I am often perplexed by questions about Christians drinking ardent spirits. The heathen know that it is wrong, as well as I do; and shall I tell them that the enlightened Christians of America not only drink, but also make and sell them. Would, for the honor of my Master, that such was not the fact. I cannot, however, teach that there is no guilt in drinking, and thus expose these benighted people to the drunkard's degradation and wretchedness, from which they are shielded by the requirements of their religion.—Two or three from Ramree have called for tracts. More ask for tracts than formerly. This evening a Baptist brother belonging to the army, with another, came to my house, and we had quite an interesting prayer-meeting. I propose to have one every Sunday evening, and hope that soon some dozen or more will attend. 'Tis good to be engaged in the service of a God who can in all places give answer to prayer.

27. This afternoon attended the fu-

neral of a child, whose father is an Indo-Briton, and the mother a native. The father having been christened according to the custom of the church of England, desired religious services at the funeral. I read a portion of Scripture, made a few remarks, (some half dozen or more, who understood English, were present,) and prayed. Many natives were at the grave, and most of them were silent and respectful during the services. The ponghees, or priests of Gaudama, were present, and at the request of the mother performed some ceremonies after I left. Several came to the house from the grave, and listened with apparent interest to a declaration of the eternal God, and of his Son Jesus Christ, the only Savior. I insist that there can be but one God, as there can be but one king over the same country. This illustration seems to be understood, and to produce conviction with many. When they begin to enumerate the Boodhs who have appeared, and refer to the one who is yet to appear, I say No! God is without beginning or end, and therefore in all past time there could not have been another God, nor can there be another in future; as a new king could not reign over a country till the old one was off the throne. The natives here are indeed very dark in reference to religion, but a little light seems to be breaking in upon some minds.

28. A few natives of an adjoining village called and listened a short time, and three, who could read, took tracts. A young Englishman called to get some books to read. I talked with him about half an hour on the nature and importance of religion, lent him Sprague's Lectures, Pilgrim's Progress, and Memoirs of Martyn, and let him have a Bible to keep, till he gets one from Calcutta, for which he has sent. One of Mrs. C.'s female visitors declares that she has renounced idolatry, and will worship the eternal God, praying in the name of the Excellent Son, Jesus Christ, for a new heart. She lives with the Englishman mentioned above, (as many women live with Europeans here,) not knowing that there is any guilt in so doing. I urged him, as he intends still to live with her, to marry her.

29. Early this morning one of the old men who came the 25th, called, and another old man from a more distant village accompanied him, more for the purpose of getting medicine for his severe rheumatism, than to hear of Christ, I suspect. I gave him some liniment which I hope will do him good,

and then explained to them the way of salvation. They listened very attentively, seemed to understand what was said, and took tracts at leaving. Have had no other visitors. Those who live near me, have satisfied their curiosity, and probably will make but few more inquiries about the religion of Christ, till the truth already communicated to them is applied to their hearts and consciences by the Holy Spirit. O that God would graciously grant his influences now.

30. The head man of some remote villages, called, with one of his officers, to get tracts. After explaining the grand peculiarity of the Christian religion, salvation through the merits of Christ alone, I gave them a few, and they left, carrying to those, who have for ages sat in darkness, the light of life. Tracts are a very valuable auxiliary to the missionary, and do much to prepare his way before him.

May 1. Not a visitor to-day. Have great reason to search my heart, and humble myself before God, that he may grant me his blessing, and make me instrumental in winning many of these heathen souls to Christ. I long to point anxious inquirers to the Lamb of God. Had an opportunity to send a quantity of tracts to the ponghees at Sandoway.

3. Lord's-day. How rich a blessing is the Sabbath. It comes to us here, not with the sanctuary privileges which we enjoyed at home, but yet 'tis fraught with blessings. I endeavor to observe it as sacredly as I would in America, and to inspire the natives with respect for it, as the day of God. Having recently had so few opportunities of talking to the natives about Christ, our earnest prayer this morning, was, that God would grant us the privilege of doing so to-day. Soon after breakfast,—was permitted to speak of the Eternal God, and Jesus the only Savior, to four men. They seemed to understand what was said, but as the truth declared was new to them, it rather astonished than convinced them. About noon, had another congregation of four young persons. Three had been before; the other, an intelligent looking young man, was from Ramree, and came for some books, "that he might read and learn the truth." I first obtained from them the admission, which they seemed to understand, that there could be but one God. I then compared the Christian system, as revealed in the Bible, to their system, contained in the betagat, and they were constrained at times to ac-

knowledge that the religion of Christ is the more excellent. After they had listened attentively for some time, I gave the young man from R. Luke and John, the View and Balance, which, with other tracts, left and sent there before, will make many, I trust, acquainted with the only living and true God, and Jesns Christ, whose blood alone can cleanse from sin. Mrs. C. had several female visitors, whom she endeavored to make acquainted with the truth as it is in Christ. At evening, had English worship. About ten were present, and listened attentively, while I tried to explain and enforce the truth contained in the 2d chapter of Hebrews. I do trust that God will bless his truth spoken at these Sunday evening meetings, to the good of souls. The day has been a precious one to me, but I look forward to the time as not far distant, when I shall be permitted to enjoy the richer blessing of engaging in the worship of God on the Sabbath, with converts from heathenism, and with them shall commemorate the dying love of our common Lord.

4. This forenoon, two men from Ramree called, heard the fundamental truths of the religion of Christ, and left with tracts. A little after noon, some men sought shelter from the scorching rays of the sun in the shade of my house. I went to a window, commenced conversation with them, and they soon came round to the front door, where I generally sit to talk with all who come. The congregation increased to a dozen or more, and listened with attention and apparent interest about an hour. O that the Spirit of God would teach them what I cannot.

5. Only two visitors to-day; but they seemed disposed to investigate the Christian religion candidly, and to embrace it if they found it to be true. Two more men carried to the grave to-day, (one was buried yesterday.) The heathen are rapidly passing into eternity, and what an account will they bear to the Savior, of the cruel neglect of his disciples to obey his last solemn mandate, "preach the Gospel to every creature." May the Lord enable me to be faithful, and make me wise in winning souls to Christ.

6. Had an opportunity of discussing the Christian religion with two young men, who have frequently called before, and have tolerably correct ideas on the subject. They don't like the religion of Christ: when asked why? one replied, that his heart didn't like it. I

told him the reason was, that his heart was not good, while the religion was, and that all men labored under the same difficulty. To this he made no reply. The truth is, in all places "the carnal mind is enmity against God."

7. Two men from Æng called for tracts, that they might learn who was the more excellent, Gaudama or the Lord Jesus Christ. I tried to show them the great superiority of the latter. The rains have now commenced, and I suppose I shall have but few visitors till they cease.

10. Sabbath. At evening an interesting meeting with br. and sister Buchanan. The Savior is true to his promise; where two or three meet together in his name, he is present with them.

17. Lord's-day. Talked a little with two men, who were about my house. At evening, br. and sister B. worshipped with me. I fear religion is greatly undervalued here. However, I will persevere in efforts to do good, and leave the result with the Lord.

21. Yesterday Mrs. C. had two female visitors, with whom she had before conversed; they professed to believe the religion of Christ, and to desire new hearts, but I suspect know but little of their depravity, and need of a Savior. To-day two men, (one of whom had been before,) sat an hour or two, listening, asking questions, &c. I believe they understood what I have tried to explain to others, that, according to the betagat, Myemno mount must be between the eastern and western continents, and, at the same time, it must be under the north star, both of which cannot be true, therefore, one of the statements of the betagat is false.

After having finished my remarks on geography, &c., which were called forth by them, I preached Christ to them, and they really seemed to be a good deal interested in what was said. A man from a village at some distance called for tracts, and listened attentively while I announced to him the way of salvation.

24. Sunday. A ponghee called with two of his pupils, but was more disposed to talk than to hear. A physician, appearing to be a man of considerable knowledge, sat an hour or two, listening to the truths of the Christian religion. He seemed to think more about what was said, than any previous visitor. Another man sat with him part of the time, who also seemed to be a man of a good deal of intelligence. At evening, br. and sister B., with another ser-

geant and his wife, came down to meeting. These seasons of worship are interesting, and I trust will prove profitable.

27. This morning, just after breakfast, had about fifteen visitors. One, who appeared to be well versed in the religious books of the Burmans, and who was very wise in his own conceit, was the chief speaker. Quite a spirited discussion, as to the comparative merits of the religions of Gaudama and Christ, was kept up two or three hours. Most paid good attention to what was said, and I hope, notwithstanding the dogmatical denials, &c. of the principal speaker, that good will result. Two men, from a distant village, sat an hour or more, listening to the essential truths of the Christian religion, declared that it was good, and promised to visit me again.

29. Seven visitors to-day. With five, who were present an hour or two toward evening, had an interesting conversation about the eternal God and the way of salvation through the merits of Christ alone. They said Gaudama was dead; then, replied I, he is not God; beasts die,—and men die,—but God cannot die. I asked them if Gaudama could pardon sin? they answered, No, and inquired if the eternal God could?

I told them that sin is a transgression of his law, and, of course, he alone could forgive it; and that for the love he bore his son Jesus, who died for sinners, he would forgive those who repented and believed on Christ. They paid very respectful attention to my remarks, and, on leaving, took tracts.

30. A man with two young lads came and asked for tracts. He had read Mee-Shway Ee, and wished to know more of the religion which sustained her in the dying hour. I conversed with them some time, and gave him a "View," and one of the lads, "Mee-Shway Ee," for which he asked.

31. Eight or ten visitors to-day. I read to them from the New Testament, explaining and enforcing what I read, as well as I was able. To some young men who had frequently listened to the truth, I read the parable of the sower, and from it endeavored to show them why they did not embrace the gospel. The chief speaker of the 27th was present about two hours, and seemed much more disposed to hear, and far less inclined to cavil, than formerly. I think the Lord has helped me to-day in communicating truth, and my hope is, that his blessing will attend those who heard it.

June 3. Mrs. C. conversed a long time with two women, one of whom having been twice before, and being considerably instructed in the Christian religion, proposed to worship both the eternal God and Gaudama. I tried to urge upon some young men, who have frequently visited me, and who say they are yet considering the importance and necessity of coming to a speedy decision. The first converts here, I think, will meet with a good deal of ridicule and opposition; but I trust that the Lord will ere long give some grace to profess faith in Christ—cost what it may.

5. Some eight or ten visitors to-day. The man who was so captious on the 28th ult. has very much changed his tone. He has read the View, Balance, &c., and evidently would feel better satisfied could he find stronger arguments in favor of his own religion, and in opposition to that of Christ. The others paid good attention, and seemed to feel the force of some objections to the religion of Gaudama, and of some arguments in favor of the Christian religion. I cannot, however, convince them of sin, and show them the need of the Savior. O that the Holy Spirit would teach them the things that belong to their peace.

Mr. Comstock adds,

The Commissioner of the province seems very favorable to our efforts, and inquired with a good deal of interest what we intend in reference to schools. I hope we shall be able to do something after the rains close. The military commandant also, appeared quite friendly.

Africa.

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CALDWELL. Rev. A. W. Anderson, missionary at Caldwell, Liberia, writes under date Jan. 6, that in addition to the pastoral care of the church in that place, he had been teaching a school numbering, at the close of the first quarter, 78—44 boys, and 34 girls, together with a Sabbath school of 75. He had also made arrangements to receive 12 native pupils, four of whom had already joined the school. Mr. A. was formerly in the employ of the Liberia Missionary Society, and entered into the service of the Board the past year.

Mrs. Anderson, whose experience as a teacher, and devotedness to her work, had rendered her highly useful in the school department, died Dec. 24.

A letter has also been received from Mr. Mylne, dated Edina, Grand Bassa, Dec. 30, 1835, from which we select the following:

EXTRACTS FROM MR. MYLNE'S LETTER.

During my sickness, (in October,) I suffered a good deal from pain, &c., but my mind was peaceful, trusting in God. No desponding thoughts troubled me. I sometimes felt a desire to depart, and the thought of immediately entering into the possession of joys unmingled and eternal, was at times indescribably delightful. At other times, when I looked at this vast moral waste, I felt in a strait betwixt two, and left the matter with God; and had it not been that the Lord thus accomplished his promise, "When thou passest through the waters I will be with thee," &c., most probably I should have sunk into the grave. But, blessed be his holy name, he has redeemed my life from destruction; may it be unreservedly devoted to his cause in this heathen land. I have had a second attack of fever, which I think would have been pretty severe but for the prompt measures taken to throw it off.

On account of my sickness we were obliged to dismiss our evening class. We have had, however, a Sabbath School at Milsburg that is well attended, with a superintendent, four male and five female teachers, and upwards of 50 scholars. One of the classes is a Bible class, including ten young men, who are very attentive.

On the 26th inst. we started from Monrovia on a visit to Grand Bassa, in a small vessel of 7 tons burthen, that had been chartered by the Governor to take down the goods of the emigrants to Port Cresson. We embraced this conveyance, although attended with many inconveniences, as the opportunities of going down are few. We were longer on the voyage than we anticipated, and br. C., who had been unwell the day previous to our leaving Monrovia, became rather seriously indisposed by exposure to the sun, and night air, &c. We sailed at one o'clock, P. M. The third day we arrived opposite Bassa, about three o'clock, P. M., but were obliged, with much reluctance, to remain on board another night, the bar at the mouth of the St. John's river being exceedingly rough. Next morning we landed on the beach at Port Cresson in canoes, which the Kroomen manage on the waves with great dexterity; the one I was in, however, was upset in the

surf; and the kind reception we met with from some of the brethren at Port Cresson was cheering indeed, as I was completely drenched in the sea, and br. C. was quite sick. At this place, the houses of the former settlers are all demolished, except a large framed building on the beach, formerly the public store, in which the emigrants who have lately gone down to occupy this place are living, until they get houses built on the new site which they have selected for a town, having the sea on the west, Benson's River on the east, and the cove on the north. We are more pleased with Bassa, on the whole, than any other place we have yet seen in Africa. The cove, formed by the junction of the St. John's, Mechlin's and Benson's rivers, presents a beautiful view; but its greatest recommendation is, that it is believed to be very healthy; especially Edina, as the land breeze comes down the St. John's river, where there is very little swamp, while on the west there is nothing between it and the sea, from which the breezes blow all the day from 10 or 11 o'clock, A. M. There is, however, a swamp 4 miles long, and perhaps 15 or 20 rods wide, running along the coast, north of west of Edina; but this the Governor proposes to drain in a few weeks, as it could be done with little trouble, and would make excellent land, besides add to the health of the place generally.

King Bob Gray's town is about half a mile north from Edina. It is thought that in all the towns belonging to him there must be more than 850 souls, but over what extent of country they are scattered, I have not been able to learn.

We have concluded, all things considered, to come down to Edina to live. The place is more healthy than the Cape or Millsburg, and we can study the Bassa language to more advantage, get acquainted with the habits and views of this tribe, survey the field, and watch the leadings of Providence. We shall commence immediately to build a school-house, of native construction, on an eminence about half way between Bob Gray's town and Edina. The probable expense will be about \$15.00. The settlers here are much in want of a good school, and we shall have children from Edina on the one side, and King Bob Gray's town on the other. We think of employing a br. Revy, at present living in Monrovia, as a teacher in this school. He formerly taught a native school at Cape Mount, and is said to be very successful in communicating in-

struction to the natives. He was lately ordained as an Evangelist, by the First Baptist Church in Monrovia, and has good report, as an excellent, judicious brother. Br. Crocker and myself wish to become familiar with the Bassa language, as soon as possible, that we may be able to proclaim to these benighted and perishing souls the glad tidings of salvation in their own tongue: we will, however, take a general superintendence of the school while we are studying the language, and if there can be a higher class got up of young men who promise to be useful, one or both of us will then turn our attention, in part, at least, to instructing them.

We went up the St. John's yesterday afternoon, with the Governor, to see Factory Island, situated about 2 miles above Edina. I should think it a very healthy place; the land also seems to be very good indeed, and would be easily cleared. We found a cotton tree growing wild, where we landed, from which we pulled a number of pods of very beautiful cotton. Governor Skinner proposes having a Literary Institution here, and in many respects the location would be very suitable.

Cherokees.

LETTER OF REV. EVAN JONES DATED VALLEY TOWNS, NOV. 20, 1835.*

It is with unfeigned gratitude, I have the pleasure to say, that in one division of our field of labor, the prospect is increasingly cheering. Not so much, however, from the accession of numbers, as on account of the indications of advancing piety in the members of the church. Notwithstanding the agitations, arising from political troubles, they appear to be growing in spiritual discernment and affection for the truth and holiness exhibited in the word of God.

On Sabbath, we had an interesting meeting at Oodeluhee. Five persons came forward to request baptism. Two were received. The other three we thought it prudent to defer for a while. The congregation was large and attentive.

We had the privilege of the company and assistance of the Rev. Mr. Butrick, of the Presbyterian Mission. He preached on Saturday and Sunday, and

* In consequence of this letter being mislaid, the publication of it has been delayed to the present number.

I trust the seed sown will, under the Divine influence, become abundantly fruitful.

The various exercises having occupied the time till late in the evening, we adjourned the meeting till Wednesday at Galaneeyah. Monday night Rev. Mr. B. preached, at the mission house, an edifying discourse. May the Lord add his blessing to this visit.

Wednesday morning, met the deacons and native preachers, to consult on the best measures to advance the cause of the Redeemer within the bounds of our labors. The weather being quite unfavorable, those from very distant places did not attend, but I had great encouragement from the communications of those who did attend. I found that several of the more intelligent members at Oodeluhec, had associated themselves together to visit, in rotation, several dark settlements beyond their town, so as to have meetings, at each place once a fortnight. This is altogether a spontaneous movement, suggested, I trust, by the Holy Spirit for the advancement of his own glory.—At noon, brother Oganaya preached, after which I baptized the two females, received on Sunday. The day was very wet, but our little meeting-house was nearly full.

After the baptism, those who desired to seek the Lord and forsake their sins were invited to a separate seat. Five persons came forward, who appeared under deep concern. After dismissing the public meeting, the Church assembled to attend to some matters of discipline and to give special instructions suited to some individual cases. At dark adjourned, till morning.

Thursday, the whole day was employed in imparting instruction to the church and administering discipline in a few instances. We were under the painful necessity to excommunicate two persons for unworthy conduct. In the course of conversations which occurred, I was rejoiced to find evidence of substantial improvement in the knowledge of Gospel truth, and I trust in the exercise of Christian tempers also.

In the evening, we had a most encouraging meeting. Every heart seemed to be filled with love and with a determination to be more devoted to God. I hope a spirit of believing prayer pervaded the assembly. A man who had been excluded in the morning, came forward in great agony of mind, to join in the concluding prayers for poor lost sinners.

We parted, greatly refreshed and encouraged, in the hope that the Lord is about to revive his gracious work in this vicinity.

Western Creeks.

Mr. Rollin mentions, under date Dec. 7, 1835, that the members of the Mission had recovered their health, with the exception of Miss Rice, who still remained feeble, having suffered from continued illness about five months. Mr. R. adds:—"Sickness has deranged our operations since the middle of July. Our schools were dismissed about that time, and although we notified the people, a few weeks since, that they would again be opened, the health of the children and other circumstances are such that but three or four have attended. Sister Colburn, on resuming her school, was in a few days obliged to desist, on account of her own health. Probably she will not be able to endure the exposure, this winter, consequent on boarding with br. Davis and teaching in his building, as his buildings are open and cold."

EXTRACTS FROM MR. ROLLIN'S JOURNAL.

Nov. 1. Good order and solemnity pervaded the congregation in the house of prayer this day.

7. To-day, according to appointment, some of the brethren met in church capacity, and it was a time of refreshing from the presence of the Lord. Two individuals offered themselves, and were received as fit subjects for baptism.

8. To-day br. Davis preached to an attentive assembly; after which we repaired to the river side, where prayer was wont to be made, and br. Davis administered the ordinance of baptism to the individuals mentioned above. Order and propriety were apparent while attending this sacred rite. It was a scene of solemnity to many. My own heart was comforted and refreshed—and it was my happiness to welcome these two young female Indians to the privileges of the church.

Dec. 4. To-day, heard the mournful intelligence of br. Aldrich's death. His Master has called him away from earth to receive his reward. O may I fulfil the appointed duties of the day, for the night of death cometh, wherein no man can work.

Mr. Rollin adds, under date Dec. 7, "At this time are a few hopeful inquirers among us. Since br. Davis' return from Shawanoe, he has been considerably confined by sickness in his family."

Domestic.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Baptist Board of Foreign Missions, will be held at the First Baptist meeting house in Hartford, Conn. on Wednesday, April 27th, at 10 o'clock, A. M. The Rev. ELON GALUSHA, of Rochester, N. Y. will preach the annual sermon; and the Rev. CHARLES G. SOMMERS, of New York city, in case of failure. It is hoped that there will be a full and punctual attendance of the members, as business of great importance will require their attention; and particularly as the duty of the Board, in view of measures recently adopted by the American Bible Society, will probably be a subject of discussion. L. BOLLES, *Cor. Sec'y.*

*Baptist Missionary Rooms,
Boston, March 7, 1836.*

PENOBCOT FOREIGN MISSIONARY SOCIETY.

The Penobscot Foreign Missionary Society Auxiliary to the Baptist Board of Foreign Missions, held its Tenth Annual Meeting in Charleston, Me. Feb. 17, 1836. The Primary Societies represented, were Bangor, Levant, Corinth, Charleston, Dover, Sangerville, and Guilford. The meeting, though thinly attended, on account of the recent snows, was of a highly interesting character. Several spirited resolutions were discussed and unanimously adopted, and a "feeling awakened in many minds, that more enlarged, vigorous and continuous efforts must be made in behalf of Missions." Among the resolutions adopted we note the following:—

Resolved, That the difficulties which oppose the accomplishment of the Missionary object, demand promptness on the part of its friends, to redeem their pledges to promote it.

Resolved, That the command, "Go, teach all nations," is as much binding on each member of the church of Christ, at this day, as it was on Peter or John, or on either of those to whom it was verbally given.

Resolved, That, relying on the blessing of God, this Society will raise the ensuing year \$500 for Foreign Missions.

The Amount contributed at the meeting was \$114,69.

The Society also voted to employ an Agent to visit all the churches connected with, or in the limits of the Society, to encourage and increase the Primaries already formed, and to form new ones, where it may seem necessary, before the next Annual Meeting, to be held on the Tuesday next preceding, and at the time of the Annual Meeting of the Penobscot Association.

Officers of the Society.

Rev. T. CURTIS, President.

Rev. R. C. SPAULDING, Vice President.

LEVI MORRILL, Treasurer.

Rev. J. MILLET, Secretary.

Rev. C. T. NORCROSS, Agent.

ONONDAGA FOREIGN MISSION SOCIETY.

The Annual meeting of this Society was attended at Syracuse, N. Y., Feb. 10, 1836. The receipts into the Treasury for the past year, including avails of jewelry, was \$655, 10, of which \$376, 52 had been paid to the Treasurer of the Baptist General Convention.

Officers of the Society.

A. SESSIONS, President.

E. D. HUBBELL,

C. M. FULLER,

S. WILKINS,

GEO. PETTIT,

JAMES SISSON,

D. BELLAMY, *Secretary.*

J. MUNRO, *Treasurer.*

Vice Presidents.

Recent Intelligence.

BANKOK. Messrs. Jones and Dean arrived at Bankok, July 18, after a pleasant passage of ten days from Singapore.

TAVOY. Mr. and Mrs. Vinton, of Chummerah, were residing at Tavoy during the rains. Mrs. V. at the last date (Aug.) was suffering from illness incident to the climate.

MAULMEIN. Mr. Simons and family, accompanied by a sister of Mrs. Kincaid, left Maulmein for Ava, June 22, but had been detained a month at Rangoon, for want of a suitable conveyance up the Irrawaddy. Mr. S. took with him, from Maulmein, a large box of tracts, some of which he would distribute by the way. As the wind was favorable at that season, he hoped to reach Ava about the 1st of September. Mr. Hancock returned to Maulmein from Calcutta, July 7.

RANGOON. The state of the mission families, Sept. 27, was essentially the same as at previous dates, with the painful exception of the death of the intrepid and faithful native preacher, Ko Sanlone. He died of intermit-tent fever, on the 5th of August, after an illness of about fifteen days. "He was a man of uncommonly discriminating powers of mind," says Mr. Webb, "and always kind. Even after his persecution, when he related to me the abusive treatment of the Seet-keh, and Ray-woon, and Woon-gee, not a word escaped his lips which savored of irritation. Indeed, in looking over all I have ever seen of him, or heard, I do not remember a single word or act which I could wish to have alter-

ed. He was at all times the humble, spiritual Christian." "Eight days after Ko Sanlone's death," Mr. Webb adds, "the Woon-gee who had imprisoned him, was also called away to judgment."

A.V.A. Our last communications from Mr. Kincaid are dated Aug. 29. The intelligence, just received, of the death of the Rangoon Woon-gee, had produced much excitement in the city, and the whole court was in motion. "Four or five different persons," Mr. K. writes, "are looking for the appointment, and the balloting, or rather the bribing, is now going on. The Queen's party will undoubtedly succeed; at least, so it is said by men who are well acquainted with the state of things within the golden walls. The situation is very tempting, embracing the whole

of ancient Pegu; and, should the Queen's party prevail, she would then have her relatives occupying every important place in the empire. This would not be worth mentioning, did it not have some bearing on the great cause of truth and righteousness. The Queen is no friend to foreigners."

CALCUTTA. Messrs. Brown and Cutter, and their families, arrived at Calcutta from Maulmein, Sept. 2. At the last date, Oct. 17, they were making preparations to start for Sadiya, as soon as the rains were over, and expected to be on their way early in November. Mr. and Mrs. Brown had been visited with a severe affliction in the loss of their youngest child, who died just on the point of their departure from Maulmein.

Donations from February 15 to March 15, 1836.

Henrietta, N. Y., col. at Mon. Con. in the Bap. Ch., per Mr. Phil. Shepard,	6,00
New York—A moiety of the legacy of Joseph Harpham, dec., late of Troy, N. Y., for translating and publishing the Bible in the Bur. language,	500,00
Bethany, Pa.—friends, per Rufus Grenell,	42,74
Connecticut Bap. Union Asso., per Rev. Orson Spencer,	42,75
A friend—per Rev. R. W. Williams,	5,00
Forwarded by W. Colgate, Esq.,	590,49
Newton, Ms., 2d Bap. Ch., per Mr. James Taylor,	19,35
St. Lawrence, N. Y., Bap. Miss. Convention,	36,00
Fort Covington, N. Y., the bequest of Miss S. B. Styles,	4,00
per Mr. I. C. Lewis, of Ogdensburg, N. Y.,	—
Beverly, Ms.—a friend, per Deacon Z. M. Cole,	40,00
Evans, Erie co., N. Y.—Eunice Freeman and five sisters of the 1st Ch.,	6,00
Buffalo, N. Y.—Mrs. Marcy W. Griswold, to be expended under the direction of Mrs. Wade,	8,00
per Jedediah Griswold, of Buffalo,	3,00
North Springfield, Vt., contributed in Rev. C. W. Hodges' cong. 1st Sabbath in Feb., for the Burman Bible,	9,00
Cambridge—a balance from the Judson Society,	5,00
Boston—P. & H. L., to edu. Me Poun, a Bur. female named Eliza Lincoln, Virginia—a friend, for African Mission, 50,00; and for Bur. Bible, 50,00,	1,00
Salem, Ms.—Mrs. U. O. Mirick, for Indian Missions,	50,00
South Carolina—collected and forwarded by Rev. Jesse Hartwell—Mount Carmel, 11,56; Ebenezer, 4,00; Willow Swamp, 6,00; Gent's Branch, 2,75; Double Ponds, 2,00; Healing Springs, 17,63; Rosemary, 8,50; Joice's Branch, 6,04; Treadaway, 6,50; Beach Island, 9,00; Matlock, 17,75; two children, 1,00; Union, 14,85; Steel's Creek, 4,45; Columbia, 18,75; Barnwell, 3,50; Friendship, 3,20; Springtown, 5,63; Bethesda, 1,93; Little Salt Catcher, 50 cts.; Three Mile Creek, 4,00; Philadelphia, 1,68; Great Salt Catcher, 3,29; Mount Pleasant, 1,00; Prince Williams, 5,50; Beach Branch, 6,75; Pipe Creek, 56,00; Bethlehem, 32,00; Steep Bottom, 1,62; Cypress Creek, 16 cts.; Black Swamp, 32,35; Mr. B. R. Bostick, 20,00; Grahamville, 3,00; Euhaw, 10,81; Mrs. Lawton, 6,00; Cash, 50 cts.; Hilton Head, 17,87; S. R. Gillison, wife and daughter, 10,12; Beaufort, Col. on Lord's day, 68,75; Mrs. Porteus, 7,00; Mrs. M. S. Baynard, 20,00; Mrs. A. Stewart, 20,00; Mrs. S. Oswald, 20,00; Miss M. Oswald, 10,00; Mrs. E. Stoney, 20,00; Mrs. M. S. Barksdale, 20,00; Miss I. B. Polhill, 20,00; a friend, 20,00; Mrs. F. Sams, 20; Miss T. Fripp, 20,00; a friend, 10,00; ladies, 20,00; S. B. 5,00; Mr. L. R. Sams, 20,00; "for br. Simons," 9,00; Mr. Wm. Fripp, 100,00; Mrs. S. H. Fripp, 20,00; St. Helena, 20,00; Rev. D. Bythewood, 20,00; a physician, 10,00; contributed by servants, for African Mission, 6,48,	100,00
	1,00
	864,42

ALSO—Bedford, N. H.—Miss Jane Moore, 1 bed-quilt for Indian Missions.

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